

# Home Mission Herald.

OUR MOTTO, "NORTH AMERICA FOR CHRIST."

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No. 7.

## Home Mission Herald.

NEW YORK . . . . . JULY, 1874.

All communications for the American Baptist Home Mission Society should be sent to the American Baptist Home Mission Rooms, No. 180 NASSAU STREET, NEW YORK CITY.

Address,  
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### The Home Mission Rooms.

THE numerous friends of the Home Mission Society have a right to know what the Executive Board have done in regard to the Corresponding secretaryship which Dr. Bishop declined to accept. After full deliberation on the subject, the Board decided by a unanimous vote not to appoint anybody to the vacant office, but to place all the affairs of the Society under the general supervision of Rev. Dr. Taylor, who was elected by the Society at Washington its Corresponding secretary.

The Board were also unanimous in the opinion that an active and efficient clerk should be added to the working forces in the rooms. They have appointed to this office Bro. J. G. Snelling, long and favorably known to some members of the Board, and who, for several years past, has been a bookkeeper in the National Bank of the Republic in New York. Mr. Snelling will act as financial clerk, and also assist in the general correspondence. Already the working forces in the rooms are organized in the best manner for efficient service, so that all the branches of the office-work will receive as prompt attention as heretofore; and the business of the Society will be managed in as wise and judicious a manner as formerly.

But it must not be imagined that with this additional clerk all the work will be done which Dr. Backus and Dr. Simmons used to do. The plan of having three secretaries was based on the idea that each one would be out of the rooms more than half of his time among the people, awakening an interest in the Home Mission cause, and collecting funds for the Society's work. Each secretary was thus frequently absent from New York collecting moneys particularly for his department of the work.

While the present one-secretary arrangement, with ample and efficient clerical assistance, is equal to the former three-secretary arrangement for all office work at the rooms, yet it is far in-

ferior in its capacity for the out-door work of visiting and arousing the churches to give money for missionaries in the Northern and Western fields of labor—to give largely for establishing and carrying on the schools for training Freedmen to preach the gospel to their benighted race in this country—and to give now, and to provide for giving by wills hereafter, various sums to increase the Church Edifice Fund, whose assistance is so much needed in the remoter portions of the country.

The present plan costs the Society \$4,500 a year less than the former plan; and if all the Pastors and other friends of the Society will this year unite in a cordial and energetic co-operation in awakening the churches to the importance of their Home Mission work, and in collecting and forwarding funds to the Home Mission treasury, all this sum above-named may be saved for the beneficent work of the Society.

But without such hearty co-operation the Board may be compelled to expend more than the present saving at the rooms in paying for additional district secretaries, in order to raise the necessary amount of money required to carry on the mission work now on the Society's hands without increasing the present debt.

With the usual contributions to the treasury this year, the three great branches of the Society's work will present evidences of a gratifying success at the next anniversary. The money given into the Home Mission treasury is expended—not in supporting, but in assisting the poor and needy who are doing all they can to help themselves. Let every one give to this cause all that his duty requires, and the Board feels sure of relieving the Society from its present indebtedness, and of doing a large year's missionary service in addition.

### Praying and Giving.

LET any one wearied of giving his money for missions, give his continued agonizing prayer for the mission work: "Whatsoever ye shall ask the Father in my name he shall give it you."

TRY THIS AND REPORT.

WHEN such men as Dr. Hoge and Jeter of Richmond give their cordial and unsolicited indorsement of our Freedmen's Schools, surely the friends of these schools at the North ought to give them their hearty support. Is there not some friend ready to furnish the much needed endowments?

### A Noble Endorsement of our Freedmen's Schools, by Dr. Hoge of Richmond.

But after all, the paramount necessity of the Southern African Churches is a thoroughly educated ministry of their own. Nothing can be substituted for this, nor can the complete development of their ecclesiastical life be attained without it. The negroes are constitutionally imaginative and mercurial, with a strong inclination to superstition and fanaticism. And what they most require to counteract these tendencies, is systematic instruction in divine truth, not the technical systems of the schools, not metaphysical subtleties or sectarian polemics, but a grounding in fundamental principles, such a grounding as comes from illustrating these principles so simply, and reiterating them so patiently, as to insure a true and clear comprehension of them. If ignorant enthusiasts and fiery fanatics are their spiritual guides, their religion will be the intoxication of excited animal sensibilities, full of the chimeras of distempered fancy, instead of the calm sobriety of rational faith, and the salutary convictions of conscience enlightened by the Spirit of truth! The church that secures, therefore, this kind of instruction for them is their greatest benefactor. **The American Baptist Home Mission Society is doing a noble work in this direction.** It has established seven schools, one in Washington City, and the others in the Southern States at well selected points, viz., Richmond, Raleigh, Columbia, Augusta, New Orleans, and Nashville, for the education of young men of color for the Gospel ministry.

See Dr. Hoge's paper "Proceedings of Evangelical Alliance," published by Harper & Bro., p. 627.

### Colored Preachers and Freedmen Schools.

**Colored men must preach the Gospel to colored men. They will listen to no others. These men will preach whether educated or not, and the people will listen to them. If they preach in their ignorance, the results will be fearful.** So said Dr. Jeter of Richmond in his remarks to the Home Mission Society, and the words sank deep in the hearts of all who heard him. We all felt that whatever else was done for the colored people, the schools for the Freedmen must be sustained. Let, therefore, no friend of these noble schools falter one instant at this crisis.

J. S. H.

## STANDING EDITORIAL RESOLUTIONS.

**Resolved.**—That there is no argument, either in Scripture or reason, for gathering children into classes and teaching them God's Word, which does not apply with equal force to adults.

**Resolved.**—That every class ought to be taught the Christian duty of benevolence in the giving of money, and that the gatherings of missionary offerings from these classes, from Sabbath to Sabbath, including gifts for the American Baptist Home Mission Society! ought to be the order of the day, all over the land. Text, Prov. iii. 9, 10.

For the H. M. HERALD.

## God Bless the Dear Lambs.

Mrs. JOHN SHAFER, of Brannan Island, California (Rio Vista Post-office), conducts a Sabbath-school. Reading the HOME MISSION HERALD, her own heart was deeply stirred with the missionary spirit (she has made herself a Life Member of the A. B. H. M. Society). Interesting the children, using the Herald as her helper, they voluntarily contributed for missions. And Senior Shafer handed me to-day (May 24), as the result of the school's contributions to the cause of Home Missions, four dollars.

One dear little girl of twelve years (now in heaven), on her dying bed, gave fifty cents to make up this amount. This freewill offering is valuable as so much to help missionaries—more valuable in consideration of the source whence it came, and most valuable as viewed in the light of missionary education—training these young friends to feel for tolling missionaries working for Jesus and sin-cursed humanity.

Why should this not be the case in every Sabbath-school? My honest impression is that it will be so if every superintendent and Sunday-school teacher as well, will as faithfully do his and her duty in seeing to it that the Sunday-school is furnished with a sufficient number of HOME MISSION HERALDS, sent in a package to one address, monthly, for one year, for fifteen cents a copy, and then some system of giving inaugurated and faithfully continued. Listen to Jesus as he says, "Feed my lambs," and properly heed the divine admonition, and these little rills will constantly and greatly swell the stream of benevolence, and Jesus will bless the children (in the doing) now as when he was here in person.

C. B. F.

## From Nebraska.

"DEAR HERALD:—Assisted by Brother J. E. Ingham, my old friend and schoolmate, I have been holding a meeting at inland, one of my preaching points, in Adams county. The meeting continued a little over two weeks, and resulted in the conversion of some ten (10) persons, and the recovery of not a few backsliders.

"As there was no organization of any denomination at this point, we were, of course, dependent upon the co-operation of all the Christians in the community. We were at first somewhat retarded and discouraged in our work by the prejudice and consequent want of sympathy existing among our Methodist Brethren—they absolutely refusing, many of them, to work with us, simply because we were Baptists.

"But we held steadily on, Brother Ingham preaching to the impenitent, and I urging upon Christians their responsibility, until God, by his own power, melted the hearts of all his people and prepared them for a united effort.

"As our denomination had been grossly misrepresented and our views misstated, I took occasion at the close of the meeting to preach a discourse setting forth our principles. At the close of the sermon, I announced that we should organize a Baptist church on the Wednesday evening following. Ten (10) persons presented themselves for admission to this organization, four coming by letter and six by baptism.

"This is the second church organized by me upon my field during the year.

"Since the 1st of December, I have been laboring upon the field without any support, and without having received one cent for my services from any quarter.

"Our State has entered upon the 'Co-operation Plan,' and I shall not know whether I am to receive a re-appointment for the coming year till the 6th of April. If I do not receive support from the H. M. Society, I must abandon the greater part of my field, notwithstanding Brother West writes, saying, 'I must not, dare not do it.' The churches are not now able to provide me a support, and if the Society withdraw the helping hand, I must support myself. In that case even I will continue to do all I can for the Master, but my labors must, of necessity, be less abundant. Pray for me.

"Yours in Christ,

"Greenville, Neb.

"I. D. NEWELL."

## Another.

"DEAR BROTHER:—Enclosed find my report for the fourth quarter ending March 1, 1874. I thank God that, as a church, we still live. Since my last report, we have occupied our new house of worship. It is not wholly completed, but so that we can worship in it all the time. We are at present holding a very interesting series of meetings. There have been several conversions, and last Sabbath evening fifty requested prayers. I expect to baptize ten or twelve next Sabbath. The interest is increasing every day.

"H. W. BRAYTON, Missionary.

"Seward, Neb."

## From Dakota.

"DEAR BRO.—Herewith please find my report for last quarter ending March 1st. During the quarter I held a series of meetings at Swan Lake, in which we were greatly blessed. About twenty were converted or reclaimed; four stand as candidates for baptism, and a number more will probably follow soon. Since closing the meetings at Swan Lake, I have been helping Brother Judson at Vermillion. A good work has been going on at that place.

"The Lord is blessing and prospering the Baptist cause in Dakota; and I think Baptist sentiment and doctrine will prevail here despite all opposition. The cause here on the frontier has some faithful laborers. We believe that more might be done, however, if all who stand as watchmen upon the towers of Zion would consecrate themselves more fully to the Master's work and labor for the single purpose of saving souls and building up the cause of God from the scattered material found in families settling on these rich and fertile prairies.

J. J. MCINTIRE, Missionary.

"FIRLAY, DAKOTA."

## Pleased to see his Old Friend again.

"NEWPORT, N. H.

"DEAR BROTHER:—The HOME MISSION HERALD reached me at this place last week, and I rejoiced to see that old friend again.

"Being eighty-one years of age, I resigned my pastorate at Ludlow, Virginia, one year ago last May. Yet I feel that I must do something for that cause so dear to your heart and mine, and much dearer to the hearts of Jesus.

"IRA PEARSON."

## The Golden Rule.

THE Golden Rule teaches us to do unto others as we would have others do unto us. At the same time it teaches us not to expect from our neighbors what we would not be willing, in similar circumstances, to do for them. Little Joe's colloquy with his mother illustrates the principle:

"Now, Joe, you must divide the cake honorably with your brother Charley."

"What is honorable, mother?"

"It means that you must give him the largest piece."

"Then, mother, I'd rather Charley should divide it."

## Startling!

THE Roman Catholic power is not slow to see, in the present condition of the colored people, their opportunity, not only to mold and control the destinies of millions of that race in this country and in Africa, but ultimately to overthrow the foundation of this Republic. That their purpose is to control this country, Roman Catholics do not deny; they boldly avow it. They spend very little time and money on the education of the colored masses; they are content to educate those who are to be their preachers. They understand that if the leaders be educated, they can all the better mold and control the ignorant, unthinking masses. They are gathering up young men by hundreds, and sending them to Rome and other Papal schools to have them educated and fitted for the work of converting the colored people to the Catholic faith. This work is going on all over this land, in Kentucky, and right here in Louisville.—*Western Recorder.*

NOTE.—The above, from one of our best Southern Baptist papers, is startling. Notice the words "all over this land and right here in Louisville." Shall we, or shall we not, endeavor, and so strengthen and perpetuate, our seven schools for training freedmen preachers and pious teachers? What say you, reader? See the following form of bequest, and consider it well:

"PORTLANDVILLE, IOWA.

"DEAR BRO.:—Bro. Whitehead's note of the 14th instant is received, inclosing draft for \$25. Accept my warmest thanks for the promptness with which it has been forwarded.

"Find inclosed my commission. I have tried to get along with my present salary, hoping to get something from the Iowa State Convention, but I have been disappointed. Their debt is increasing, and they are doing but little for the cause in the State, while the Macedonian cry comes up from hundreds of fields already ripe for the harvest. How long will they halt between two opinions.

"I have been trying to subsist on \$300, but find I cannot make ends meet, so I take it that my work is done here. I leave the church united, and making a substantial move for the erection of a house of worship.

"And now, in severing the relation which has existed for the past two years between us, I wish to express the gratitude due you for the uniform courtesy shown me during all that time, also for the promptness with which remittances have been forwarded, and for the many kind words of encouragement received from you from time to time.

"My connection with the Board has been very pleasant and profitable for me, whatever may have been the result upon the communities in which I have labored. The Society has many more valuable friends, but none more warmly attached to it than myself, and what little I can do for it will be done cheerfully, wherever my lot may be cast.

"The Lord is working wonders at Sioux City. In a note received last night, the pastor says he



has the names of over seventy who have found the Saviour, and many others seeking. And this is no union effort. All the other churches are holding meetings. May the Lord be with them.

"Inclosed find my report for the month of February, and receipt for \$3 for the Society.

"Yours fraternally,

"J. L. COPPOC."

### Can it be possible?

THERE are one or two paragraphs in the late report of the Board of the Managers of the Home Mission Society that we can scarcely credit. Can it be possible that there have been States in this Union, represented for years in Congress by Senators and Representatives like Nevada, in which Baptists have not been represented by a single Church? Can it be possible that there are great Territories like that of New Mexico, even now applying for admission into the Union as States—and such territories as Washington, Wyoming, Utah, most rapidly developing into States—in which the Baptists have not a single missionary? If these are facts—though shameful to us—they ought to be heralded in all the churches, and secure a special collection for this very object.

J. S. H.

### A Touching Incident.

A LITTLE boy came to one of our city missionaries, and holding out a dirty and well-worn bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou biddest me come to Thee,  
O Lamb of God, I come!"

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket, after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame to hang it up. Won't you give us a clean one, sir?"

This little page, with a single hymn on it, had been cast upon the air, like a fallen leaf by Christian hands, humbly hoping to do some possible good. In some little mission Sunday-school, probably, this poor girl had thoughtlessly received it, afterward to find in it, we hope, the gospel of her salvation. Could she, in any probability, have gone down into death, sweetly singing that hymn of penitence and faith in Jesus to her latest breath, without the saving knowledge of him, which the Holy Spirit alone imparts?

### A Child's Faith.

"THIS little child can believe in Christ, and love Christ, though children cannot know all the deep things of religion. The valley does not know how the gentle rills, bursting out from hundreds of little springs, make it bright and fertile; but they do it. And the tall trees of the forest, and the giant oak on the hill, can no more tell how they are nourished by the rain and the sunshine than can the little violet that grows in the crack of a rock. When a child has said that he feels love to Christ in his heart, could a Newton, with all his great mind, say more?"

### From Mexico.

"DEAR BRO.—I am just back from a visit to Higuera, where there is a promising field to cultivate, and Zacas, also needing a laborer. I spent two days at each place, conversing with those who are disposed to receive the truth. It is a great pity that there is no one to go and see them. It is so seldom that I can go. I had not been for more than a year. I believe that a missionary residing at each place for a few weeks could baptize from six to twelve. I went several times to Santa Rosa last month. The last time I was present at a marriage of two Protestants, the wife a member of the church and the husband soon to become one. The opportunity was availed of to present the truth to a large company. It may be interesting to give a sketch of the proceedings. The Registrar (Juez del estado civil), took his place in front of a table, seated. The contracting parties on the other side of the table, also seated. He then addressed the bride elect, asking her if she spontaneously chose N. N. for her husband, and a string of inquiries of like import, to which she replied affirmatively. He then addressed like questions to the man. He then read the definition of marriage according to the present laws, stating that it is indissoluble, can only be contracted by one of one sex with one of the other sex during the life of either. He then declared them legally married, and he, they, and two witnesses signed the acts in a book kept by him for that purpose. I was then called upon to show the religious aspects of the proceedings. This had nothing to do with the laws or the Registrar, who is a rank Papist, and tries to make people be married by the priest first, directly contrary to law. He heard what I read and said and the hymns that were sung, all which was quite new to him, and, as some told me afterwards, he said was quite different from the ideas he had formed of the Protestants. I spoke to the newly married, exhorting and advising them. I then prayed for their temporal and eternal welfare, and many hymns more sung, followed by a repast. In the course of the remarks I made, I spoke highly of the present laws of marriage in Mexico, for the special benefit of the Registrar, who acts as such for the salary, his convictions being utterly opposite. The Romish church condemns civil marriage, declaring it nothing but concubinage. It is, however, a grand idea, taking from those who have so abused their trust all intervention in the social status of the individual, and reducing them to the condition of a superfluity, as will be clearly perceived by all very soon, and is already by a great many. Of course, previous to the marriage ceremony, due inquiry is instituted as to the civil right of the parties to contract said ceremony.

"T. M. WESTRUP, Missionary.

"MONTERREY, N. LEON."

### From Michigan.

"DEAR BRO.—The last quarter has had its trials with me as well as its blessings. When nearly the whole quarter passed by, and I received no answer from the rooms, and well knew the cause; and when I had to see my children go to school in such clothes as hardly any of their fellow scholars wore, I was tempted to go into some business, in which my family would not be obliged to suffer for want of the necessities of life. I love to preach, I love the church, that has by my humble labors been planted; I think I may say, I am loved by it. I love going from house to house talking to souls; but whenever I have looked on any growing family, I have been tempted severely.

"I came to the conclusion, with the permission of the Lord and my church, I would no longer ask support of any man, but labor for it with head and hands, and preach and labor for souls as much as I could. I told the church of it in its last church meeting; they unanimously refused to give consent; but thought our cause would suffer, and our denominational honor was at stake if it should be said I had to work for my support.

"I will now leave the matter with you. If you should think as I do, I should gladly try to support myself and family until our church here may be able to supply my wants.

"There is at present a revival influence among us. About twenty are very much in earnest about their salvation; two will soon follow the Lord in baptism. Last week we all felt interested in their spiritual welfare that we remained together praying with them, and for them all night, it being about five o'clock when we went home. It was one of the most joyous times I have experienced.

"Please help me pray for these precious souls.

"Yours, in the Lord,

"C. YUKA, Missionary.

"DETROIT, MICH."

### Pennywise and his Replies.

"Go ye into all the world, and preach the Gospel to every creature" says the Bible.

"Amen! provided they pay their own expenses," replies Pennywise.

"It is more blessed to give than to receive," says the Bible.

"It is more blessed to receive than to give," replies Pennywise.

"Thou shalt not muzzle the ox that treadeth out the corn," says the Bible.

"It saves the corn to muzzle the ox," replies Pennywise.

"He that soweth bountifully, shall reap bountifully," says the Bible.

"It is a waste of precious seed," replies Pennywise.

"He that hath pity on the poor, lendeth unto the Lord," says the Bible.

"I don't like the security," replies Pennywise.

"Distribute to the necessity of saints," says the Bible.

"Let them take care of themselves," replies Pennywise.

"The laborer is worthy of his hire," says the Bible.

"Let others pay him," replies Pennywise.

"The love of money is a root of all evil," says the Bible.

"I love the root," replies Pennywise.

"Distribute and communicate," says the Bible.

"It doesn't pay," replies Pennywise.

"God loves a cheerful giver," says the Bible.

Pennywise gives "grudgingly."

Does the Lord love Pennywise?

"FORT DODGE, IOWA.

"DEAR BRO.—Enclosed find my third quarterly report.

"The outlook is full of encouragement, congregations better than ever before. S. S. fills our room; what we greatly need is a house of worship. I hope the good Lord may open the way, so that we may build this coming summer.

"It is very hard times here; money very scarce.

"My people have been able to contribute but little this quarter. I send you \$7.00 myself. We shall take a collection next Lord's-day towards clearing the Home Mission Society of the debt. The dictionary came all right; many thanks. There is no question about success here if I can be sustained; but I find it very close work—as you cut my salary down this year; but our trust is in the Lord, and I believe he will bring it out all right.

"Pray for us.

H. D. WEAVER.

### Work among the Freedwomen of Louisiana.

"DEAR BRO.—I wrote you near two months ago and received a few lines in reply; you were then away from home. I have been here near four months, and I send you a report of my work. I cannot tell the exact number of visits I have made, but I think in the whole, it has averaged about one hundred per week. I have not called on that many different families. Quite a number of homes I have called at every week, where I felt that they were open, to good influence and willing to be taught. The reason I have not kept an accurate account of visits made is, that they are no criterion of the work done; some days I may not make half a dozen visits, and yet I have spent more time and accomplished more than other days when I have made thirty. It often happens that I find several women together, and so I stay to talk and read a long time.

"I have had two schools for the women during the last three months. They are nearly all married and have homes to care for as well as come to school, and most are between the ages of thirty and forty years. Nineteen who did not know the alphabet can now read quite well in one syllable; ten who could spell a little now read very well in the Bible; and six who could read have been learning writing and a little arithmetic. Then I have had an opportunity to read and talk to them on various subjects. I have had about seventy on my list, but some got discouraged in a few days others were compelled to leave and go to work, and it has required a great amount of perseverance to keep them in school. They are so easily discouraged, or perhaps I ought to say, their position makes it discouraging; beginning so late in life, with homes and children to care for. But I do feel that the effort they have made has done them great good. There is here a very bad class of young girls from sixteen to twenty-five years of age that I have been trying to reach, but I fear that I have not done them much good. Perhaps the good seed will grow sometime. I have a meeting for the little girls in which they are taught to sew and do various other things. My programme for the day has been women's school from 8 to 10 A. M., followed by children's sewing till 12 M. Then, in another part of the town, I meet a class of women from 1 to 3, immediately followed by children's school. Now that the weather is warmer, I fear I shall not be able to accomplish so much in the future. I attend three Sunday-schools each Sabbath. Have not been absent from any one of them since I organized them. The average attendance in two of them is about fifty, sometimes seventy-five are present. The other school averages about thirty. It is very hard work to get the older ones into the Sunday-school. It is too tame work for them to quietly sit down and listen to the reading of the Bible; but we are making a great effort in that direction, and gradually they are coming in, especially the women that I teach during the week.

"JOANNA P. MOORE, Missionary.

"CARROLLTON, La."

**The Cities of the West**—They must be looked after more closely.—Some of us at the East are too inclined to laugh at these cities of the West, and call them "paper cities," etc.; but these cities that are now existing on paper soon become great realities. What Paris is to London, London to England, and New York to America, these cities of the West are their own tributaries—great centers of influence—religious as well as political. It does not do to give the devil ten years start and then expect to catch up. He who holds the new city, generally holds the new territory and the future State. Let us then send our Baptist missionaries with the first settlers. Let churches be gathered, meeting-houses be erected, while the homes of the first

settlers are being built, and we shall secure pre-emption rights, and find the work ten fold easier.

### What has the Society done during the past year?

- 334 Missionaries have been employed.
- 30,494 Sermons have been preached.
- 2,264 Believers have been baptized.
- 1,600 Prayer-meetings have been attended.
- 80,119 Families and individuals have been visited.
- 28,062 Children have been gathered into Sunday-Schools.
- 113 Baptist Churches have been organized.
- \$18,500 have been contributed by Missionary Churches.
- 7 Freedmen Schools have been supported.
- 740 Freedmen and Freedwomen have been under instruction in these Schools.

We do not expect to do less this year, but with the help of the Pastors and members of Baptist Churches, our aim is to accomplish much more.

### Jesus is able to Save.

It is enough for us to know that *Jesus is able to save the believer.*

"All things are possible to him that believeth," but only possible by the power of Christ in whom he believes. Even he who can "do all things through Christ who strengthens him," can do nothing without Christ. "All power in heaven and on earth is in the hands of Christ," and all the saints in heaven and on earth are in his hands. *Jesus upholds all things by the word of his power*, but this affords no comfort for his enemies, while it is full of comfort to every one that believes.

He is able to save to the uttermost them that come to God by him.

Able to perform what he has promised the believer.

Able to make all grace abound towards him, that he having all sufficiency in all things, may abound in every good work.

Able to hold him up and to give him an inheritance among all them that are sanctified.

Able to keep that which he has committed to him.

Able to succor him when tempted.

Able to do exceeding abundantly above all that we can ask or think.

Able to keep him from falling, and present him faultless before the presence of his glory with exceeding joy.

### A Southern View of Freedmen's Education.

The *Religious Herald*, and other able Southern papers, strongly favor our work of educating colored preachers. The following is from the *Western Recorder*, the excellent Baptist weekly of Louisville, Ky:

"All admit that the education of our colored ministers is a matter of vast importance, one which cannot be neglected without great detriment to the cause of Christ. To expect that they can and will, without any extraneous help, feed themselves to 'feed their people with knowledge and understanding,' and to expound, defend, and sustain the truth in its various conflicts with error, is to demand more of them than we do of those who have enjoyed vastly superior advantages. To expect that the colored people, in their undeveloped condition, and with an untaught ministry, will avoid extremes and excesses in doctrine and practice, and conserve the truth in its purity, is unreasonable. That is more than any other people, in like condition, have ever accomplished.

"But why elaborate? We must help to educate our colored ministers, or, leaving them without the means of information, consent, as a denomination, to be injured by them."

### Cheering News.

"As soon as I recover I expect to baptize two aged persons, both of them blind, and both over seventy years of age.

"They have been both professing Christians for years, but have never seen it to be their duty to be immersed before.

"The daughter will also be baptized. Oh, I wish I had more strength for this glorious work!

"Yours affectionately,

"WM. E. STANTON.

"San Mateo, Fla."

### The Work of To-day.

We have said in this place that (in our opinion) the education of the Freedmen (using the word education in its largest sense) is the work now before the American churches. It is demanded for self-preservation. Half a million ignorant voters threaten the republic. Humanity demands it. They are weak; they cannot raise themselves. Christ calls us to it: "Inasmuch as ye have done it unto one of the least of these my brethren." The work ought not to be delayed. Romanism is gathering the young into schools, recommending itself to the race by welcoming to the house of worship all classes, irrespective of hue. Alas, that we cannot do for Christ what the priest does for Rome!

It is for the Baptists to take a leading part in this work. Their numbers and their means afford a power which is but another name for duty. A vast body of the Freedmen are of our faith. No other denomination but the Methodist has so large a duty.

The Congregationalists, with 350,000 members, and with almost no members among the Freedmen up to the time of the war, sustain the American Missionary Association, whose chief field is at the South. The following chartered institutions are on its list: Normal and Agricultural Institute, Hampton, Va.; Atlanta University, Atlanta, Ga.; Talladega College, Talladega, Ala.; Straight University, New Orleans, La.; Tangaloo University, Tangaloo, Miss.; Fisk University, Nashville, Tenn.; Berea College,



Berea, Ky., to which may be added (to all intents and purposes), Howard University, Washington, and we know not how many more. It also maintains, wholly or in part, 47 schools, with a total of 14,003 pupils.

We are sustaining seven schools. They are all embarrassed for want of means; the school at Augusta is suffering from the unsuitable character of its premises; Wayland Seminary is toiling to secure a new building, that is indispensable to its existence. The school at Nashville has been embarrassed beyond measure for want of accommodations; new premises have been bought, but not yet paid for, and money is needed to put them in proper condition.

God has given to the schools large usefulness. One pupil from Wayland Seminary has baptized within eighteen months three or four hundred; others have done no less. God has directed in the selection of sites. The premises at Richmond, bought for \$10,000, are now worth \$50,000. The land for Wayland Seminary, bought at twelve and a half cents per foot, is now worth fifty or seventy-five. Shortly after the site for Leland University was selected, the capital was removed to New Orleans, and the State buildings were located just across the street. The sites at Raleigh, at Columbia, and at Nashville are unparalleled.

The encouragement already granted, and the urgent and growing need, all call for progress. The word for the hour is ONWARD. When we say that we ought to raise this year \$100,000, we put the sum so low that we are ashamed. But we put it at about twice what we are now doing.

The present outlook causes us great anxiety. The progress which we have made has been due, under God, to the fact that this work constituted a Special Department of the Home Mission Society, and was urged forward by a man of intense convictions, boundless faith, untiring industry, and complete concentration upon this one object. This element of success has ceased to exist. The department has no existence. The work of three secretaries has been laid by the Board upon one overworked official, Dr Taylor.

What shall be done for the work among the Freedmen is a question of profound and urgent moment, calling for thought and prayer on the part of all who have this cause at heart.—*National Baptist*.

### One Way to Do It.

"DEAR BROTHER:—Within find bonds amounting to \$1,200; subscribed by our students on the day of prayer.' We had on that day a most wonderful meeting. I never attended a better in any place. Two of our most promising young men have been converted this week.

"Yours truly,

"Richmond, Va."

"CHAS. H. CORKE.

NOTE.—This makes \$7,200 subscribed by the students of Richmond Institute towards a permanent endowment fund.

### Our Policy for 1874-5.

We are informed by one of our District Secretaries, that a report has been circulated by persons not acquainted with the facts in the case, "that the Home Mission Society had thrown the Freedmen work overboard, and that the schools must take care of themselves," unless the Bible and Publication Society should take them under its patronage.

In order that the anxiety of the friends of this department of our work may be allayed, we would call the attention of all to the following statement in the last Annual Report of the Executive Board (written by Dr. Simmons), and adopted unanimously by the Society.

"The foundations of these schools have been generously laid in prayer and in faith, and with a view to permanency. Suitable sites have been selected. Baptists own the ground in fee in every instance. And all that is needed is a moderate endowment of \$50,000 or \$100,000 for each.

"These Freedmen Schools must be endowed if we expect them to live. There is no alternative. Secretary Simmons has secured ten thousand and five hundred dollars in cash from one individual during the year towards the endowment of one of them. Besides this, some smaller sums have been obtained; some new subscriptions have been secured, and some wills have been made, which, ultimately, as is believed, will bring large amounts into our treasury for endowment purposes.

"The question now arises, When is the time coming that these Freedmen Schools will no longer need the support of this Society? We answer, as soon as able and faithful Boards of Trustees can be found who will endow them, and so take them off from our hands, and manage them as Newton and Hamilton and the Southern Theological Seminary are managed. We have no desire to retain permanently either the possession or the control of these schools. They must ultimately swing loose from us. And the sooner the better, so it be done HEALTHFULLY. Your Board, however, would not recommend that they be cut suddenly and wholly adrift till they have strength in themselves. The process of separation should be gradual. Like all healthy children, they should not break away, but grow out of their swaddling-bands."

The present Board at a recent meeting reiterating the views as expressed in the above statement, declared it to be their policy to press the Freedmen's work more vigorously than ever, in order that so soon as possible all the schools may become self-sustaining, and be placed under the care of local Boards of Trustees, to whom all of the Society's responsibilities in this work could then be transferred without difficulty.

"Progress," "Onward," shall be, therefore, no more the motto of the writer of "The Work of To-day," which we copy from the *National Baptist*, than ours to the fullest extent that we receive the means from the friends of the American Baptist Home Mission Society, to push forward the work intrusted to the Board.

The Freedmen's work, as a distinct and separate Department, has no more ceased to exist, as intimated most unfortunately in the above article, than has the Church Edifice Department of the Society, or than what has been known as the Northern and Western Department of our Mission work.

The Board intend to care for each one of these, as no less important Departments of our great work than in years past. Their sympathies and interest in them all are in no degree lessened, but deepened, and their sense of the importance of the great work of evangelism intrusted to the Baptists greatly strengthened by their long and most intimate association with it. If our friends, and especially the editors of our important Baptist Weeklies, will use their wide influence to strengthen confidence and swell the receipts of the Society, the Board pledge their most untiring energies and sympathies to the work of a wise distribution of all these funds in the precise direction which the donors desire should be given to them. Neither the Board, or the present Corresponding Secretary (most unexpectedly called to his increased and unsought responsibilities), are accountable for the action of the Society at its late anniversary. The success of the year's work, we beg to remind our brethren, will depend not so much upon the Rooms of the Society as upon our Editors, our Friends, and the Church, to whom we must look for "the sinews of war."

Friends and Brethren, encourage contributions; send to the treasury liberal offerings for any one or all of these several departments of our work, trusting the Board for the wisest possible disposition of them, and await in hope and prayer the year's report of their respective trust. If less is done than in any former year, God helping us, it shall not be chargeable upon the Rooms of the Society.

### Driving Away the Devil.

"DEAR BRO:—I inclose to you a description of our great fire. Nearly every member of my church who was able to do anything for my support was burnt out completely. I shall endeavor to keep my family till the town has a few dollars to regain its old standing. I trust your wisdom will deal properly with this very unexpected dispensation of the Master's will. We had advertised for a festival last night, but the fire cut us off for the present from this mode of raising money. The fire originated in the shanty of a few Chinamen who were going the heathen rite of 'driving away the devil' with lighted tapers and other forms of service. They succeeded in driving away the devil in the shape of two or three dozen of the meanest drinking-bells on earth. But I saw the devil driving back into town just at dark last night in the form of six half-drunken men, each rolling a barrel of bad whiskey from the place to which it had been taken to save it from the fire of God's wrath. Yours in the Master's work,

"S. D. BOWMAN.

"Central City, Col."

### Work among the Germans.

"LEXINGTON, Mo., April 1, 1874.

"DEAR BROTHER.—Enclosed I send you my report of the first quarter of my labor.

"I rejoice that I am able to report that our German churches are without exception coming up manfully to the work of the Lord. I must confess that I doubted very much at the beginning of the year, whether the churches would be able to do what was required of them. The times were hard indeed; wherever I came, most of the members had been out of employment and were so still, and as the Home Mission Society felt compelled to reduce their appropriation for our Western German field from two-thirds to one-half of the whole amount appropriated to German Missionaries, and the deficiency had to be made up by the German churches, our prospects looked rather gloomy. But our members, poor as most of them are, did not disappoint our expectations. Without hardly any solicitation they came willingly and joyfully with their offerings, and I can assure you, dear Brother, the hundreds of dollars which I collected during the last three months, are largely made up of widows' mites, and the savings of the poor, who were only able to lay them aside by denying themselves some of the necessities of life. If the saying is true that God will help those who help themselves, surely these people will not suffer for want of help; and if the Home Mission deals with them on the same principle, surely it will not be long that they are put on short allowances. Thus far the members in the churches I visited, have averaged in their contributions for Home Missions from \$1.70 to \$1.75. What a large amount of money would be at the command of the Home Missions if all members of the Baptist churches would do the same."

"In a number of churches the Lord has blessed my labors in the awakening and conversion of sinners. Although my labors seem sometimes arduous, and to be for months away from my family, hard, still when I think of our large field, and see that the labor is not in vain in the Lord, what otherwise would be hard, becomes easy, and the churches everywhere receive me as an angel of the Lord, and do everything in their power to encourage me in my labors.

"I have preached, with few exceptions, daily. After an absence of over two months, I am at present on my way homeward, sick—worn out, but I hope that two weeks care in the midst of my family will restore me sufficiently to be able to start out again to visit some new fields, and a number of scattered members in the north-western part of Iowa.

"I hope, dear brother, that the Home Mission Society will not neglect the wants of the German field. Why should American Baptists do less than others for them? Surely if they continue to do good in this direction without fainting, they will in due season reap without ceasing.

"I have forwarded funds and subscriptions to our treasurer in St. Louis, who has been ordered

to send them to you, which I learn he has done already.

"I sent him also a receipt for the full amount of my salary and traveling expenses, which he will send you, for which you will be so kind and send him receipt.

"I have received during the last three months a number of applications for reappointment with our own committee's recommendation, but have not heard yet whether they have been reappointed or not.

"I remain,

"Yours, in the Lord.

"J. C. HASELHURN."

### God gives us Eyes to see the Work, and Hearts and Hands to do it.

"We are living, we are dwelling,  
In a grand and awful time."

Every day suggests something new, something important to be done, and a field so inviting, so full of promise—where the reapers may follow the plowmen, and gather a harvest at once, must not be neglected. Such is our own country, over all of which we have undertaken to sow "the seed of the kingdom." Where, in Europe, where, in Asia, where, in Africa, can the like be found? We are Europe, we are Asia, we are Africa, we are all of these brought together upon our own Continent.

"And while for all mankind we pray,  
Of every clime and coast,  
O hear us for our native land,  
The land we owe the most."

Think of the vast areas of the Western States, of the depth and richness of their soil, of their mineral resources, of their many and well distributed rivers of hydraulic power equal to the demands of a continent, of coal beds which promise to be inexhaustible, of advantages of climate, and of enchanting scenery, of the millions of people there; and for fresh additions from month to month, read the HOME MISSION HERALD.

"He that provides not for his own, denies the faith and is worse than an infidel." Take the map of these United (and never to be divided), States. Let your eye run along the Pacific coast for thousands of miles. Look over the whole Pacific slope, in all its length and breadth. Stand on the Rocky Mountains, and look north and south and east to the lakes. Number the States and Territories formed and forming. Count the cities, towns, and villages, with their thousands and tens of thousands of inhabitants.

"The rudiments of an empire here  
Are plastic yet and warm:  
The chace of a mighty world,  
Fast rounding into form."

And what are we doing for these forthcoming millions? Is it nothing to us that so many of them are without the Gospel? Speak and let us know first what you have done to give them the Gospel, and then we will hear what you have to say of others.

He that blows his own trumpet is very likely to make a certain sound.

### The "Old Catholics" Help us.

THE rebellion of certain eminent Catholics against modern Romanism, as developed by the Vatican Council, is calculated to awaken a spirit of inquiry among the adherents of this system of error and delusion. The missionaries among the French, especially, find it so. Many a sincere Catholic is bewildered by the thoughts that the two most distinguished men of whom they have boasted, Dr. Dollinger, the greatest theologian, and "Pere Hyacinthe," the greatest orator, have both protested against the infallibility of the Pope; have been excommunicated, and are leading a great movement, to which already 200,000 of good Catholics have given their hearty adherence.

To be, or not to be RIGHT, that is the question.

In other words, who is right, who is wrong? are questionings which naturally rise in their minds. The writer tells them that in his humble opinion there is but one way of getting light on the subject and solving this important problem: it is to read the New Testament, which the Roman Church recognizes as authoritative, and, by its light, "prove all things and hold fast that which is good." The "Old Catholics" have furnished us a wedge which I recommend to all who are desirous of splitting the old stump of blind faith in the Romanists and making a place for the seed of truth.

N. C.

### Another Want.

ANOTHER urgent want of the West is more good ministers of Our Lord Jesus Christ.

The proper presentation of this want involves no necessity of underrating the present working force.

Good men we have, and a goodly number of them—men who are self-denying, earnest, and faithful. My convictions of the solid merit, and extensive usefulness, of the missionaries already in the field, have been deepened and settled by seeing them on their fields.

Many of them are working beyond their strength, and some of them at least are contributing out of their scanty income to carry forward the enterprises which they have undertaken, at a rate which many in the older States would deem ruinous.

All honor to the men who make brick almost without straw. Were their sacrifices fully known, the contributors who aid them would be more than satisfied.

### Love a Motive to Piety.

"We love Him because He first loved us." No one can command love by merely ordering it. In the human household it is either divinely implanted or won. In the service of God, such love as awakens obedience to Him, is not born with us, but has to be created in us. When the Holy Spirit re-makes the child nature, we find ourselves very tender, very affectionate, full of faith, and readier to obey God than we were to obey our parents with our first childnature.

"Love makes our happy feet  
In swift obedience move;  
And he's an heir of heaven  
Whose beam glows with love."

M. R. W.



### "The New South."

MR. EDW. DE LEON, a writer in *Harpers' Monthly*, affirms that the South, in her most palmy days, never produced better or more remunerative crops than those of the past two years, with the promise of a yet more abundant yield during the present one. The labor of the freedman is still the chief dependence of the cotton, sugar and rice planter. He says:

"It is true that the first effect of emancipation on the liberated slave was to make him too proud to work, believing freedom and idleness had to be synonymous. For a while the planters a hard fight, and the ruin of many of them may be traced to this cause, aided by the unpropitious season, the floods and tempests which followed the war. But the negro soon recognized the great truth, which the white man had learned long before, viz, that 'in the sweat of thy face shalt thou eat bread' was still the great law of human life. As an old planter remarked to the writer, when asked how the freedman could now be compelled to do his task, 'Hunger is a sharper spur now than ever the overseer's lash used to be. Now they cannot shirk work and be supported; they must work or starve, for their food and clothing and the support of their families are dependent on their own earnings. Necessity is their higher law. Their freedom, with all its compensations, has brought with it the penalty of providing for themselves; and as their only capital is their labor, on that must be their sole dependence.' Thus the freedman was forced to work; and how well he has worked, aided by the new reinforcements of native white Southern labor which the war has developed, the late Southern crops attest. The native white man does not object to work alongside of the negro, with whose peculiarities he has had a life-long familiarity. The foreign white man does object, and 'even the heathen Chinese,' and this is, and ever will be, one great barrier to the introduction of a foreign laboring class through immigration or colonization in those portions of the Southern country where the negro does the great bulk of the manual labor. The cultivation of the lowland cotton, rice, and sugar seems destined to rest in the hands which Nature has peculiarly fitted for it, at least during the term of this generation.

It is only in exceptional cases that the freedman has become a landed proprietor, or accumulated any considerable amount of property.

"These laborers have little thrift. Many who have worked on the same place and occupied the same cabin for the last seven years have saved nothing. They spend in dissipation most of what they make, living squalidly, and denying themselves common comforts at home. They do not usually raise their own food, which they easily can do from the rich soil around their cabins given them for the purpose. They do not even provide themselves with warm winter clothing; 'would rather crouch over a fire a cold day than clothe themselves warmly and work.' Since emancipation the women work little, if at all. They seldom go into the fields, preferring lighter work, when they do any, but, as a rule, are chiefly consumers and drones. They are not even good housekeepers, and take little care of their children, who are not instructed nor taught habits of industry. The younger generation is by no means as industrious or honest as the elder, whose habits were formed before the war. The freedmen on the plantations are generally quiet, orderly, and respectful, and will trust their white employers in all matters not political. There the antagonism is direct and ineradicable."

"SEATTLE, W. T.

"MY DEAR BRO.—I have concluded once more to break silence, and put you in remembrance of the little shepherdless flock over here in this far-off western shore. Since Dr. Freeman left, we have been supplied by Bro. Sherman, by reading. But the flock are scattering, and though the services have been regularly kept up, yet there is a lack of interest, and those of us who keep the matter at heart, begin to inquire, 'How long, O Lord, how long,' shall we be left destitute, and to pray for a removal of the hindering cause, that keeps us pastorless so long, when the harvest is so great and the laborers so few. Could not Bro. Chandler be induced to come here? I know he could gather in the sheaves and do much good in the Master's cause here. Bro. Weston has not been out this winter. I am in correspondence with several ministers with reference to this pastorate, but as yet, have not secured the desired result. Dr. James, of Zanesville, Ohio, wants to come, but cannot come until next August, and we do not want to wait so long, if we can get a suitable man sooner.

"Hoping to hear from you, I remain yours in Jesus.

"C. CLYMER."

### The Payment of a Missionary Salary an Occasion for Thanksgiving.

"MY DEAR BROTHER:—I am as happy a man as you ever saw.

"I did get on my knees, and thanked my God from my heart of hearts. Oh, God bless you! how I am lifted out of darkness and dread this morning by the timely arrival of a draft for salary due.

"I feel like entering upon the work of God with renewed vigor.

"My wife sends grateful acknowledgments, and many precious regards.

"Yours in a precious Jesus.

"E. F. C., Missionary."

### LIFT UP YOUR EYES AND LOOK ON THE FIELD.

There is nothing like actual visitation along the border, to give emphasis to those words of the Master, "The harvest truly is plenteous, and the laborers are few."

Were the Board to appoint ten good missionaries at each of its monthly meetings for a full year, and send them into the West and Northwest, I would like the undertaking of finding a suitable field for every one of them. I repeat with emphasis, the West wants men, good men, and many of them.

Not men whom the Eastern churches are willing to spare, not by any means men who can not succeed in the older States, not alone the men who are driven West by broken health, though many such will there become vigorous and useful, but the West wants sound men, strong men, educated men, and above all, self-denying and consecrated men.

One cannot too strongly emphasize the demand for men of the first class to be located in the chief centers of influence in the West. Men who, with the blessing of God, can take and hold a high position. Men who will give character to a rising cause in a rising State.

The ripest fruit of our best churches, and of our best colleges and seminaries, is wanted forthwith beyond the lakes, and even beyond the father of waters.

The true policy of the Society is to send such men, at whatever cost, take possession of the chief places, and then plant around them, in the towns and villages, men, if needs be, of less caliber and of less culture.

Is it said, this would be an expensive policy? I grant it. But why hesitate on that account?

Can we take a position worthy of us in the mighty West on any other plan?

Then, again, many a church is carried along year after year by Society aid, which ought to be once to walk alone.

And if it would be self-supporting, if, with only its present pecuniary strength, it had a few clear-sighted and fully consecrated business men.

And if it is the duty of ministers to go into new States and Territories, and take possession of them for Christ, why may it not be the duty of men out of the ministry to go forth and perform this other service which is scarcely less necessary?

It would astonish many a church of few members and small means to see what they are capable of doing, with plans wisely laid and promptly executed.

I know that beneficiaries are with difficulty converted into contributors. The habit of being helped, once formed, has dangerous tendencies. But those tendencies may be arrested; and the man in the ministry, or out of it, who teaches a feeble church how to become self-supporting, has done higher service to Zion than if he had himself contributed enough to support that church.

Business men, laymen, would do well to inquire whether Providence has not set before them an open door in this direction.

The field is widening, new States are forming, new towns are springing up, new vacancies are occurring by the death or removal of laborers, want crowds on with rapid pace, and supplies do not overtake it. Men of Israel, will you arise and help?

### HOME MISSION HERALD.

#### TERMS:

All payments are required strictly in advance.  
Single subscriptions, per year ..... \$1.00  
In packages, of two copies, or more, at our address, each ..... 75 cts.  
For advertising may commence with any month.  
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Articles for publication, and all orders and remittances should be addressed to "HOME MISSION HERALD, 120 Nassau St., New York City," giving, in full, the address (Post Office, County, and State) to whom the paper should be sent, and whether by mail or otherwise.

#### POSTAGE ON THE HOME MISSION HERALD.

The same to all parts of the United States.  
In all cases, payable in advance, quarterly or yearly, at the office where received.

#### AFRAID!!

Some people seem to be afraid to make their wills, and to give account of our stewardship as it relates to property, there can be no doubt. The Bible is plain and positive, on this subject.

#### Form of a Bequest to the Society.

"I give and bequeath to the American Baptist Home Mission Society, formed in New York, in the year eighteen hundred and thirty-two, the sum of ——— dollars for the general purposes of said Society."

#### For Church Edifice Fund, say:

"I give and devise to the American Baptist Home Mission Society, ——— dollars, for the Church Edifice Fund of said Society."

#### For Freedmen's Fund, say:

"I give and bequeath to the American Baptist Home Mission Society, ——— dollars, for the Freedmen's Fund of said Society."